

ANTI-SLAVERY BUGLE, SALEM, O.

God of Truth inspire you with wisdom and strength, and crown your labors with glorious success.

Signed on behalf of the Yearly Meeting of Congregational Friends, held near Waterloo, Seneca Co., N. Y., from the 4th to the 6th of the Seventh month, 1849.

THOS. MCCLINTOCK, Clerks.
RHODA DE GARMO, Clerks.

Kidnapping in Illinois.

Now that public sentiment has driven slavery's human blood-hounds from almost every Northern State and community, Illinois seems to be their great hunting ground and favorite resort, as that State still affords them great facilities for carrying on their piratical business. Mr. S. D. Marshall, a distinguished lawyer in Gallatin Co., states in a communication to the Sangamon Journal, that four years ago, to wit, in 1845, all children of Benjamin W. Fower, were recently kidnapped from Pond settlement in that county. The father, who was tied by the robbers, while they seized and carried off the children, has offered \$200 reward for the recovery of his children, and \$100 for the recovery and conviction of the kidnappers, but there is little hope of his success, as the people are full of the spirit of slavery, and no colored testimony is allowed in Court against whites. Mr. Marshall says:

"Kidnapping has been a regular trade in this part of the State—particularly in Gallatin county. The band of kidnappers is organized, numerous, increasing, and will continue to increase, unless the arm of the law is strengthened by additional legislative enactments. We know who the men are, but cannot punish them, in consequence of the disqualification of negroes as witnesses, the prejudices of a large portion of the people against them requiring positive proof; the ease with which they can postpone their trial from term to term," &c.

We learn from another source that a woman and three children, on their way from Missouri to Canada, were recently seized by a band of ruffians in Illinois, and carried to St. Louis, where the kidnappers were rewarded for their villany by the slave claimants. The husband and father escaped from them, and is probably free, though bereaved of all his family.

Such are the abominations that slavery is perpetrating in our "free republic," in the Northern States.

Surely, if the missionaries of civilization and Christianity are needed where moral darkness and barbarism prevail, they should be sent to Illinois, and especially to Gallatin County. The words of Freedom and Peace are a mockery there. The colored man would be scarcely less secure on the coast of Congo, than among these pretended democrats and Christians. What wonder that humane men spurn the political and religious bodies which tolerate these horrors. If these should keep silence, "the stones would cry out."—*Pa. Freeman.*

Brutal Outrage.

The Jacksonville (Florida) News of the 10th has the following:

"Our readers will learn with regret the intelligence of the brutal attack upon Mr. Madison of Marion County. We understand the cause to have been this. Mr. Madison and Dr. B. M. Byrne were riding together past the plantation of Burleson, and witnessed some inhuman treatment of the field hands by himself and his overseer, Meadows. The brutes had actually caused a woman to be torn in pieces by their dogs. Burleson and Meadows were afterward indicted for this cruelty by the Grand Jury of their county, and seem to have resolved upon revenge."

They accordingly way-laid Mr. Madison near Orange Springs, as he was riding home, attended by a servant, felled him to the ground with a club, stabbed him in several places, and left him for dead. The servant escaped and procured assistance. Mr. Madison afterward revived sufficiently to make a deposition before a magistrate, but relapsed into insensibility, and is not expected to live. His skull was fractured in three places, from one of which the brain protruded. By yesterday's mail we learn that Burleson has been seen in a hammock in that neighborhood, which has since been carefully guarded."

If we had not found this story about the woman and the dogs in a paper from a Slaveholding State, we should have been compelled to put it down among the 'abolition lies,' so much talked of in certain quarters, but coming from such respectable authority as the Florida News, of course its truth will not be doubted—and yet we are told that the Slaves are contented and happy."—*N. Y. Tribune.*

Progress under Slavery.—The County of Fayette (including Lexington) is one of the wealthiest in Kentucky, possessing a soil of unsurpassed and inexhaustible fertility, a lovely climate, extraordinary facilities for commerce, &c., &c. And yet the 'Frankfort Commonwealth' says:

"It is a singular fact—one of the truths of which we were not before apprised—that the vote cast at the election held in Fayette in 1799, exceeded the vote in that County in 1848—fifty-nine votes. Two thousand two hundred and forty-seven were cast in 1799, and but two thousand one hundred and ninety-one in August, 1848!"

Of course, the population is somewhat greater now than it was half a century back; but the increase is in Slaves. The poor white young men have migrated to regions where labor is more respected, and the small farms have gradually been absorbed into large plantations. But there is doubtless three times the property to each free person now that there was in 1799—whereas the soul of Ellwood Fisher exceedingly rejoiceth."—*N. Y. Tribune.*

Emancipation South.—The St. Louis Era recently declared that the question of emancipation must soon arise in that State, and that it would favor it. The St. Louis Organ holds the same views. The Revue has, on several occasions, expressed itself in favor of prospective emancipation. The position of Senator Benton on the subject of slavery in the new territories will do much to add to the strength of the emancipation party in that State. It has raised quite an excitement abroad. In Virginia, the Fellowship Democrat, and several other papers in the western part of the State, strongly advocate emancipation. The Richmond Whig expresses the fear that if the power of the West in the State Legislature should increase, "the domestic institutions of the State would be no longer safe from molestation."

Anti-Slavery Bugle.

SALEM, JULY 6, 1849.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS." Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut.

ILLUSTRATIONS OF SLAVERY.—Read, on the First Page, the articles headed, 'A Wesleyan Minister in Bonds,' 'Slavery in the District of Columbia,' &c. They contain fresh illustrations of the spirit of Slavery and its workings—enough to make even the stoniest cry, 'No union with slaveholders.'

THE ADDRESS TO REFORMERS, issued by the Yearly Meeting of Congregational Friends will be found on the First Page. Read it.

An Anti-Slavery Convention will be held at MIDDLETON, on Sunday, July 22d, at 2 o'clock P. M., in such building as the friends in that place may be able to provide. Jesse Holmes, Oliver Johnson, Isaac Trescott and others are expected to attend.

New Religious Organization.

The Anti-Slavery Agitation, which has shattered so many other sectarian organizations in our land, has also shaken the foundations of the Quaker Church, putting the ingenuity and art of its leaders to a severe test, and drawing a line between the true friends of humanity and the devotees of a cold and heartless formalism. The past history of the Society of Friends, the peculiar principles it had long been understood to represent, and the self-sacrificing spirit of its founders, led the Abolitionists to look to it for the sympathy and aid which were elsewhere withheld. It was taken for granted, that a Society, whose fathers had banished Slavery from their midst as an unholly thing, would be foremost to extend all possible aid to those who sought to banish it also from the country and the world. How grievously the hopes of the philanthropist have in this respect been disappointed we scarcely need say. Perhaps a larger proportion of Quakers than of other sects have entered heartily into the anti-slavery cause, sharing its burdens and encountering its perils; but the sect, as such, has not been less hostile to the movement than the other so-called religious organizations of the country. When we speak of the sect, we include of course both branches, Hicksite as well as Orthodox, for the difference between them, though marked in some localities, is not, taking the whole country together, worth mentioning. The conduct of both, as represented by their leaders, has been characterized by heartless indifference, cowardly opposition, and Pharisaical hypocrisy. With rare exceptions both have closed their meeting-houses against anti-slavery lectures, and, by official advice and the power of social and sectarian influence, sought to prevent their members from either uniting with the Abolitionists, or attempting to form organizations among themselves for efficient action in behalf of the slave.

This state of things has sorely tried and perplexed a large number of intelligent and conscientious members of the Society, who have employed all honorable means to procure a reform, but without success. Reluctant to abandon the religious associations and privileges in which they were reared, they have held on to the organization, year after year, in the hope that it might yet be baptized into a new life and become a powerful agency in the cause of freedom and human progress. Despairing at length, however, of rescuing the Society from the destruction which, sooner or later, overtakes all those religious bodies which disregard the claims of suffering humanity, and finding their own power too good more and more circumscribed by sectarian bigotry and intolerance, they have been induced to re-examine the whole subject of religious association, with an earnest desire to find a platform on which they could enjoy every Christian privilege and labor efficiently for the world's redemption. The way having been prepared by mutual consultation and comparison of views, a Convention, or Yearly Meeting, was appointed to be held in Waterloo, N. Y., commencing on the 4th ult., to which were invited all those of whatever denomination, who desired to form a Religious Society free from the bigotry of creed and the domination of priestcraft, and which should be an efficient instrumentality for the promotion of every work of reform. The call was issued by a Conference of members of the Genesee Yearly Meeting of Friends. It proposed, as a substitute for the old Quaker organization, whereby the Yearly Meeting is endowed with ecclesiastical power over the Monthly and Quarterly Meetings, that each local congregation should manage its own internal and disciplinary affairs on such a plan as may be best adapted to its own peculiar circumstances; while the General or Yearly Meeting, being free from the necessity of intermeddling with merely local affairs, and from the difficult, not to say unworthy, effort to enforce a rigid uniformity in respect to theological opinions and shibboleths, should be devoted to the culture of a wider charity, a more enlightened and earnest sympathy with the Reforms of the Age, a more generous hospitality for new ideas,

and a spirit of brotherly co-operation in every work of practical righteousness and benevolence. Retaining the essential principles of Quakerism, it proposed to abolish what is known as the "Select Meeting," or the meeting of Ministers and Elders, and to render the organization more democratic by placing all its members upon one level of rights and prerogatives, leaving each individual to exert the influence which character alone can confer. The practice of recommending (ordaining) ministers and seating them above their brethren, it also proposed to abolish, leaving each individual free to speak or be silent, according to his highest perceptions of duty. Proposing no theological test, it was designed to form a union of all those, of whatever sect, who desired to co-operate in works of charity and benevolence, on a basis which should allow the widest freedom of speech in respect to all subjects on which there might be an honest difference of opinion.

The call was responded to by a large number of persons, mostly members of the Genesee Yearly Meeting, but including a few from other parts of the country, and some who were not Quakers. Among those in attendance from abroad were LUCRETIA MOTT of Philadelphia, (the most eloquent Quaker minister in the United States, if not in the world,) NICHOLAS HALLOCK of Milton, and JOSEPH A. DUGDALE and RUTH DUGDALE of Ohio. Contrary to the usual practice of Friends, the sessions were not private, but open to anybody who chose to attend; and men and women, instead of meeting separately, came together in the same room on terms of perfect equality. The meeting was organized, according to the usual Quaker practice, by the appointment of no other officers than Clerks. No question was put to vote, but everything was done by general consent, the Clerks, after listening to all that was said by the members, recording what appeared to them to be the prevailing wish of the meeting. The Clerks were THOMAS MCCLINTOCK of Waterloo, a well-known minister and long regarded as one of the ablest writers in the Society of Friends, and RHODA DE GARMO of Rochester. Epistles of sympathy were received from various meetings and individuals in different parts of the country, which afforded proof that the movement is confined to no locality, but has sprung from a common want among those who desire to make their religious organizations more truly subservient to the progress of practical piety and philanthropy. The name assumed by the meeting, after considerable discussion, is that of Congregational Friends.

The discussions were conducted with great kindness of spirit, earnestness of manner, and, on the part of some, with much ability and eloquence. LUCRETIA MOTT delighted everybody by her simplicity of manner, her clear perception and fearless utterance of truth, and her devotedness to the Right.

We have never attended a meeting in which there was a greater degree of harmony and brotherly love, or a more earnest devotion to Truth and Duty.

The subjects introduced were mostly of a practical nature. Intemperance, Slavery, War, Licentiousness, Land Monopoly, the Rights & Wrongs of Women, Priestcraft, Sectarianism, Capital Punishment, &c., all received some share of attention. A general Address (written by THOMAS MCCLINTOCK) setting forth the views of the meeting in relation to these subjects, and defining the position of Congregational Friends in respect to questions of Theology, was unanimously adopted. Congress was memorialized for the abolition of Slavery in the District of Columbia and the Territories, and the Inter-State Slave Trade, and against the Extension of Slavery to California and New Mexico. The Legislature of New-York was memorialized in opposition to Capital Punishment.

The spirit of the meeting and the position it assumed toward Reformers and Reformers are best illustrated in an Address, which will be found in our columns to-day, and to which we ask the careful attention of every reader. It is the first time we believe that any Religious Society has ever spoken a word of kindness and sympathy to Reformers, recognizing them as fellow-laborers in the work of redeeming the world from error and sin. The formation of such a Society we regard as an encouraging omen, and hope the movement may be responded to by multitudes in every part of the country. Those who feel the need of a distinctive religious organization, and one which will not invade the freedom of the soul, will do well to study carefully the basis of the Congregational Friends. The proceedings of the Waterloo meeting will soon be published in pamphlet form, when all who desire to do so can obtain them.

INCREDIBLE BARRIAGE.—We see it confidently stated in some of our exchanges, that the authorities of Cincinnati chain the criminals of that city in gangs and compel them to work on the streets, thus exposing them to the jeers and scoffs of every loafer who is cunning enough to keep out of the law's clutches. The Editor of the Regenerator affirms that he has witnessed the mortifying and pitiable spectacle. A practice like this is unworthy of such a city as Cincinnati, especially at a time when so much is being done to humanize our criminal codes, and ameliorate the condition of the inmates of our prisons.

A Glimpse at the Past.

The future historian of our country will find in the annals of the Anti-Slavery movement much to excite his wonder and tax his credulity. Those who have not been familiar with that movement from its origin will find it difficult, even now, to believe many things which, to the earlier laborers in the cause, are familiar as the tales of the nursery, and far more authentic. The Liberator has just reminded us of one piece of anti-slavery history, which will serve as a specimen of many more, and illustrate the mean servility of the North to the South, from which the former is only now beginning to recover.

Among the sycophants and doughfaces who have been exhumed from political obscurity by the magic wand of Taylorism, is one Mr. George Lunt, of Newburyport, Mass., who has recently been appointed U. S. Attorney for that State. For more than ten years he was unable to rise from the shelf on which the people of that State laid him for his gratuitous subservience to Slavery; but, under the auspices of the 'second Washington,' he comes in very appropriately for a share of the 'spoils.' This Mr. Lunt is the man who, in 1836, in the Senate of Massachusetts, stood forth a willing champion and tool of Southern Slaveholders, and valiantly attempted, by means of legislative fulminations, to arrest the progress of the anti-slavery cause and cover its advocates with popular odium. It was at that eventful period, when the accomplished scholar and piously politician, Edward Everett, was Governor of the Old Bay State, and when, in his message to the Legislature, he had intimated that the Abolitionists might be silenced by indictments at Common Law. This portion of his message, together with the documents received from several slaveholding States, insolently demanding the suppression of the Anti-Slavery Societies by penal enactments, were referred to a Committee, of which this Mr. Lunt was Chairman. In that capacity he drew up a Report which, for degrading servility to the South, inhumanity to the slaves, and cool contempt for the inalienable rights of man, has never been surpassed. By the requirements of our great National Compact, by the common bonds of sympathy, interest and brotherhood, (yes, that was the word!) which connect the various sections of the Union, by the ties of 'justice' and 'honor,' it called upon the Legislature to put its profane hand upon the Ark of Liberty—to silence, so far as lay in its power, the voice of humanity and sympathy which had been lifted up in behalf of the bondman! It declared that 'the right of the master to his slave is as undoubted as the right to any other property.' 'The conduct of the Abolitionists,' was declared to be 'not only wrong in policy, but erroneous in morals,' and those who felt most deeply on the subject of slavery were told that it was their 'unquestionable duty' to 'leave the whole affair in the keeping of a merciful Providence; (H) who will not require of any man or nation an unreasonable account.' The demands of the South for the forcible suppression of Anti-Slavery Societies it thought worthy of 'deep and serious attention.' Indeed, said Mr. Lunt and his associates, 'the appeal which is addressed to us by our sister States is of the most solemn and affecting character.' (!!) The Committee, however, did not think it expedient to resort to penal legislation, but proposed to suppress the 'officious and extravagant philanthropy' of Abolitionists by 'the silent but irresistible force of PUBLIC DISAPPROBATION.' This remedy they proposed to apply in the shape of a preamble and resolutions, of the most degradingly servile character, which were to be transmitted to the Executives of Virginia, North Carolina, South Carolina, Georgia and Alabama, by the Governor of Massachusetts.

It is greatly to the credit of the Old Commonwealth that her Legislature spurned this Report, and left it to stand upon her records as a witness to posterity of the truckling meanness and servile treachery of its author. Mr. Lunt was consigned to a position of 'solitary grandeur,' his political party never daring, for the space of ten long years, to attempt to call him from his retirement. The Taylor administration finds in him a fit representative, an appropriate tool! But, for Massachusetts! how degraded! how fallen! The Liberator, very opportunely, re-publishes the rejected Report and Resolves, that the people of the State, and particularly those too young to be familiar with events which occurred thirteen years ago, may see what sort of men Taylorism brings to the top of the political wheel.

WHO PAYS?—The North American possessions of Great Britain, which include Canada, Nova Scotia, Prince Edward's Island, New Brunswick, Newfoundland and Bermuda, entailed a total expense for the five years ending in March, 1847, of £2,646,094, for the pay of troops and commissariat expenses. The expense of the West Indian possessions for the same purposes, during the same period, was £1,778,337. The Mediterranean and African possessions entailed an expense of £3,170,988; and the Australian and miscellaneous possessions an expense of £2,646,935. Making a total in five years of £9,742,354, solely for the pay of troops and commissariat expenses! This in addition to the enormous expenses of the Home Government! Need we wonder that the masses in Great Britain are sunk in poverty and degradation!

The Fair for 1849.

In another column will be found an advertisement of the Fair, in aid of the funds of the Western Anti-Slavery Society, to be held at Ravenna in September.

The band of faithful workers, by whose energy and devotedness the Fairs held in former years have been sustained, will see in this announcement the summons to renewed effort in behalf of those in bonds. The tolls and cares which heretofore have brought a rich reward in the consciousness of well-doing they have imparted, and in the pecuniary results which have followed, will be once more renewed with cheerful alacrity and made a source of purer enjoyment than is known to those who dwell in the castles of ease and luxury, and listen with heartless indifference to the wail of the slave. The mother, as she watches her cradle and blesses God that no tyrant has power to rob her of its precious occupant, will ply her needle with a holy joy in behalf of thousands of mothers, whose babes are stolen from the hour of their birth; and the daughter, who dwells amidst the sacred endearments of home, and whose heart expands under the pure influences of social and domestic life, will work with zeal for sisters exposed to the tortures of the lash and the pollutions of the slave-quarter. Fathers and Brothers, too, will lend their willing aid in a cause which appeals to all that is high and noble in their natures, and which contrapuntates the deliverance of millions from chains and slavery, and the purification of the land from its foulest stain.

To all the friends of the Western Anti-Slavery Society we would say, NOW IS THE TIME FOR ACTION. Whatever you propose to do for the Fair should be commenced at once. Experience has shown this to be an efficient instrumentality for raising funds, and this alone ought to be sufficient to secure the co-operation of all the friends of the anti-slavery enterprise. But this is not all. We believe that the moral influence of Anti-Slavery Fairs, in the places where they are held, and in the towns where the labor of preparing the articles is performed, is highly salutary. The attention of those who are indifferent to the cause is arrested by this proof of devotedness on the part of its friends, and many will lend efficient aid who would otherwise do nothing in its behalf. Opponents even will respect those who give such evidence of earnestness in an unpopular cause, and some who have resisted our arguments as mere talk, will be converted by seeing us heartily at work. We trust, therefore, that the Fair for 1849 will exhibit evidence of increased zeal and devotedness to the cause, and that the results, moral and pecuniary, will be such as to gladden the hearts of the friends of freedom throughout the country.

Celebration of the Fourth.

Desiring to escape from the noise and dust of a village celebration, and to spend the National Anniversary, as it ought to be spent, in a serious effort to extend the blessings of Freedom to those who are pining in slavery, a small company of Abolitionists in Salem made an excursion to Cool Spring, Fairfield Township, where they united with a few choice friends of the cause in that neighborhood in holding an Anti-Slavery meeting. About sixty persons assembled in the neat meeting-house, which occupies a romantic site on the border of a beautiful grove; and there, without any of the usual accompaniments of a celebration, we spent a couple of hours, not in empty speech-making, but in a delightfully free and earnest interchange of views in respect to our own immediate duties to the slave. Among those who took part in the discussions were Jesse Holmes, Sarah Coates, James Barnaby, Oliver Johnson, and several other friends whose names have escaped our recollection, but whose earnest words showed that their hearts were in the right place. Seven new subscribers were obtained for the Bugle, and a Volunteer Committee was organized to go through the several school districts in the Township, visit families, answer the objections of opponents, and solicit more subscribers for the paper. We were delighted with the spirit of our Fairfield friends, and rely upon them to carry out their plans with efficiency. We hope to have a good report of their movements at an early day, and shall do what we can to make their example contagious. This measure of visiting families we deem of great importance, and shall take another occasion to urge it upon the attention of our readers.

FIRST OF AUGUST IN CINCINNATI.—The colored people of Cincinnati, with such speakers as DOUGLASS and REMOND, must have a glorious celebration of the Anniversary of W. J. Emancipation. The attendance of these eloquent advocates of the cause must attract multitudes from the surrounding country. We greatly lament our own inability to be present, but hope to do the cause some service in another place on the same occasion.

RANDOLPH.—The friends in this place propose to hold a meeting on the First of August, and have invited us to attend. We shall comply with the invitation, if our engagements at home will permit. We hope the day will also be observed in many other places in this State.

An Anti-Slavery Fair is to be held at Buffalo on the First of August, in aid of the North Star. Success to it.

Mob on Long Island.

We stated last week that Stephen and Ab. by Foster were holding meetings on Long Island. Knowing what we do of the state of society on that Island, and of the ignorance and prejudice which abound there, we are by no means surprised to learn that those faithful & fearless friends of the slave have been called to encounter an old-fashioned pro-slavery mob. The mob occurred at Hempstead, 25 miles from New-York. By a letter from Stephen, in the Jamaica Farmer, it seems that they made arrangements with Mr. Hewlett, the keeper of a public house in Hempstead, for the use of his hall to hold a series of meetings, for the purpose of a free inquiry into the nature and character of our slave system, and the proper and necessary steps to be taken for its abolition. On the opening of the first meeting a general invitation was given to all present, whatever might be their views, to participate in the discussion of the various topics which should be presented for their consideration. The first two meetings passed off quietly, but at an early hour on the third evening, there were indications of hostile feelings and intentions both in and around the Hall, such as cracking nuts, running up and down the stairs, yelling, hooting, drumming on tin pans, &c., the usual characteristics of opposition in an ignorant and uncultivated community. It was apparent that their advocacy of the cause of freedom had greatly disturbed the quiet of the town, and that the aggrieved party, instead of accepting an invitation to discuss the points of difference, had chosen to manifest their disapprobation by an exhibition of rowdiness and mobocracy. Mrs. Foster proceeded, amidst much confusion, for some time, to address the meeting, till at length a young man entered the Hall in a mask, when the disturbance became so great that she was obliged to retire from the platform.

An appeal was made to the quiet portion of the assembly to arrest the disturbance, and save their town from the disgrace of a mob; but it was made in vain. Not a single voice was publicly heard in remonstrance against the disgraceful proceedings. There were those present who evidently disapproved of the conduct of their townsmen; but they were either too timid, or too regardless of their popularity with the mob, to make their influence felt. In this state of things, finding no one disposed to take any steps to restore order, and that the mob was constantly increasing in numbers, they deemed it inexpedient to attempt to proceed with the meeting and accordingly left the Hall, and shortly after, the hotel where they had taken lodgings, feeling themselves unsafe for the night in a place where neither the sanctity of religion, nor the terrors of the law, nor yet even the plighted honor of a landlord, had been able to protect them from the obscene language and personal assaults of the young gentlemen of the town.

CONNECTION.—We stated last week, on the authority of the New York Tribune, that the late Ex-President Polk had been a member of the Presbyterian Church during his Presidential term. It seems, however, that this was a mistake, he not having been a member of any church. During his last sickness he appears to have been greatly distressed, not because he had been a slaveholder, nor yet on account of his agency in the Mexican war, but because he had not been—baptized!! Three clergymen were called in, not one of whom advised him to emancipate his slaves, or to repent of his guilt in destroying the lives of thousands of his fellow-men, but counselled compliance with the memories of a corrupt Church as the only means of saving his soul! One of them, (Rev. Mr. McFerren, Methodist,) sprinkled water in his face, after which the blood-stained warrior, the incorrigible slaveholder went to his last account, comforting himself, doubtless, with the hope that this priestly incantation would supersede the necessity of penitence for his crimes. This is 'soul-saving,' according to the method of the American Church! What imposture!

SLAVERY IN CALIFORNIA.—T. Dwight Hunt writes from San Francisco, that a negro woman and child were bought in that place, not long since, for \$1,900. The buyer was originally from Rhode Island, and the seller from Oregon.

CASSIUS M. CLAY.—A paragraph containing information of all that was then known of Mr. Clay's recent bloody rencontre, in which he destroyed the life of a fellow man and came near losing his own, was prepared for last week's Bugle and omitted by accident. The following paragraph from the Maysville Eagle explains the circumstances of the affair:

Mr. Clay, while making an Emancipation speech, was called "a d—d liar" by some one in the crowd. He rushed from the stand in the direction of the voice, and was met by Cyrus Turner, who snatched his pistol three times at Clay. Clay's pistol also snapped twice, when he threw it down, drew his bowie knife and at the first blow tipped open Turner's abdomen. As Turner was falling Clay raised his knife to strike again, when his arm was caught and held, and a dirk knife plunged in his breast by some one in the crowd. Turner sent word to Clay afterward that he would tell him who stabbed him, in case both recovered—otherwise he would not tell him.

Turner is dead, but Clay is recovering.